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No. 9.

## SATOLLI ON THE SALOON.

### The Church's Most Important Declaration on Temperance.

MGR. SATOLLI, the Apostolic Delegate, has just rendered a decision condemning the liquor traffic, especially as it is carried on in the United States. This decision was called forth by an appeal from the ruling of Bishop Watterson, of Columbus, O. In the last Lenten season, Bishop Watterson, who is one of the most ardent temperance reformers in the Roman Catholic Church, addressed a letter to the clergy of his diocese to be read before their several congregations. The letter dealt wholly with the temperance problem. Bishop Watterson said:

"I hereby withdraw my approbation from any and every Catholic society or branch or division thereof in this diocese that has a liquor-dealer or saloon-keeper at its head or anywhere among its officers, and I suspend every such society itself from its rank and privileges as a Catholic society until it ceases to be so officered. I again publish the condition, without which for some years I have declined to approve of new societies or new branches of old organizations in this diocese, namely that no one who is engaged either as principal or agent in the manufacture or sale of intoxicating liquors can be admitted to membership. You will make this rule known to the organizations in your parish and

have it faithfully observed. It is sure, however, to commend itself to every right-spirited and healthy association of Catholic gentlemen.

"If there are saloon-keepers in your parish who call themselves Catholics, and yet carry on their business in a forbidden and disedifying way, or sell on Sundays, either



ARCHBISHOP SATOLLI.

openly or under any sort of guise or disguise, in violation of civil law, and to the hurt of order and religion and the scandal of any part of the community, you will refuse them absolution, should they perchance come to receive the sacraments, unless they promise to cease offending in these or other ways and to conduct their business blamelessly if

they can, or get out of it and keep out of it altogether."

To many of the people in the diocese of Columbus this attitude of Bishop Watterson seemed unjust, and one of the societies laid the matter formally before Mgr. Satolli. After a time the Apostolic Delegate returned an answer upholding the bishop. But the society was not satisfied, and it was said the Delegate did not understand the case, for he surely would not sustain a ruling which they believed was in direct opposition to personal liberty. The bishop heard of the expressed discontent and asked another society to take the subject up and present it once more at Washington, agreeing himself to sign the appeal. To this second appeal the Apostolic Delegate has just responded. He reaffirms his first judgment, sustaining the action of Bishop Watterson, and says:

"1. Bishops have the right and duty to guard faith and morals within the limits of their dioceses. They are the divinely appointed judges in such matters, and hence no mere society or individual layman has the right to set such decision at defiance. The mere fact that such decision may be the cause of temporal loss does not justify opposition, as the temporal must give way to the spiritual good, and private good must give way to public good.

"2. The liquor traffic, and especially as conducted here in the United States, is the source of much evil; hence the Bishop was acting within his rights in seeking to restrict it.

"3. Therefore the Delegate Apostolic sustains Bishop Watterson's action and approves of his circular letter and regulations concerning saloons."

"At the Third Plenary Council of Baltimore, in 1865, an earnest effort on the part of Cardinal Gibbons, Archbishop Ireland, and one or two others was made for an emphatic decree on the subject of the liquor traffic. The Council put itself on record on the question, and declared that the traffic in liquor was unbecoming in these words: 'We call upon all pastors to induce any of their flocks who may be engaged in the sale of liquors to abandon as soon as they can the dangerous traffic, and to embrace a more becoming way of making a living.'

"At the congress of the Catholic laity in Chicago in September of last year the subject of temperance was taken up, and it was declared that 'We favor the enactment of appropriate legislation to restrict and regulate the sale of intoxicating liquors, and we urge Catholics everywhere to get out and keep out of the saloon business.'

"Both of these declarations have been used time and again by the advocates of the temperance cause as arguments to Catholics why they should abstain from drinking or selling liquor, the one as official and the other as unofficial denunciations of the business, but the answer has always come back that these declarations were not in reality authoritative, but simply the expressions of persons especially interested, and hence were without force.

"There can be no mistaking the words or the meaning of the utterance of the Apostolic Delegate, nor any question as to his authority to speak."

#### STAY OUT DOORS.

Live out of doors as much as you can. It is the place for a man to be. A distinguished physician was in the habit of saying "However bad the air may be out of doors, it is always worse in the house." It is good for the temper. People who are always shut up in the house, are apt to grow fretful and peevish. They are prone to acquire narrow views of things, and to worry over trials not worth considering. It is good for the whole character,—for hope, strength, patience and fortitude. It expands and softens one's nature, and makes one more charitable.

#### LEGEND OF THE NUN'S BEADS.

There was a very earnest and devout Nun, who had a great love for the Blessed Mother of God, and whose every spare moment was given to the recital of the rosary.

She was, however, so busily occupied in the service of the community that it was often a difficult matter to complete her work and prayers in the same day, so that sometimes she had to rise in the night to fulfill some duty. One night she was winnowing flour, and as she worked in solitude and silence the thought came into her mind that she might say her rosary at the same time. So she worked at her flour with one hand as she passed the beads through the other, and thus employed the hours sped rapidly away.

At last happening to cast her eyes on the table where the beads rested she saw many lovely roses lying there. For every Ave she had said there was a white rose, for every Pater noster a red one; and yet, though the flowers were plainly to be seen, the humble nun could scarcely believe such a thing could happen to her. So she went on with her prayers; but, watching, she saw that at each one which fell from her lips a fresh rose appeared on the table. She could not doubt any longer the favor which had been granted her, although she resolved to conceal it from her sisters through humility.

But such was not God's will, for He, Who loves to listen to every prayer which is offered through Mary Immaculate, caused the beads of this pious nun to change into garlands of fragrant roses even when she prayed in public, so that thus all might see the reward of devotion to her whom He chose for His Mother.

When a woman makes up her mind to attend a bargain sale, she will get there. Lately on Hyde St. seven ladies left baby carriages and six babies all in a row outside of a store while they went in to save money in buying tape, spool thread, and other necessities of life at a discount.

The women of the United States have just dedicated a monument to Mary, the mother of Washington. When Catholics erect a statue to Mary, the mother of Jesus, they are thought to be somewhat idolatrous.

Self-love makes us blind. It is the greatest of flatters.

#### THE CHURCH OF GOD.

BY AUBREY DE VERE.

Who is she that stands triumphant,  
Rock in strength upon the rock,  
Like some city crowned with turrets  
Braving storm and earthquake shock?  
Who is she her arms extending,  
Blessing thus a world restored,  
All the anthems of creation  
Lifting to creations' Lord?  
Hers the kingdom, hers the sceptre!  
Fall, ye nations, at her feet!  
Hers that truth whose fruit is freedom,  
Light her yoke, her burden sweet!

As the moon its splendor borrows  
From a sun unseen all night,  
So from Christ, the Son of Justice,  
Draws His Church her sacred light;  
Touched by His, her hands have healing,  
Bread of life, absolving key;  
Christ Incarnate is her bridegroom;  
The Spirit hers, His temple she—  
Hers the kingdom, hers the sceptre!  
Fall, ye nations, at her feet!  
Hers the truth whose fruit is freedom,  
Light her yoke, her burden sweet!

Empires rise and sink like billows;  
Vanish and are seen no more;  
Glorious as the star of morning  
She o'er looks their wild uproar.  
Hers the household all-embracing,  
Hers the vine that shadows earth;  
Bless thy children, mighty mother,  
Safe the stranger at thy hearth;  
Hers the kingdom, hers the sceptre!  
Fall, ye nations, at her feet!  
Hers the truth whose fruit is freedom,  
Light her yoke, her burden sweet!

Like her Bridegroom, heavenly, human,  
Crowned and militant in one,  
Chanting nature's great assumption  
And the abasement of the Son.  
Her Magnificats, her dirges,  
Harmonize the jarring years;  
Hands that fling to heaven the censor  
Wipe away the orphan's tears.  
Hers the kingdom, hers the sceptre!  
Fall, ye nations, at her feet!  
Hers that truth whose fruit is freedom;  
Light her yoke, her burden sweet!

Definition of Destiny. Divinity that the fools who have no luck resuscitate, in order to make her responsible for the misfortunes that their silliness engenders.

Ever be ready to make excuses for thy neighbor; but let thy neighbor have a wholesome pride never to place himself in a position to call them forth.

For City and County Attorney, Harry T. Cresswell. Present Incumbent.

We understand the Infinite a hundred times better by the heart than by the intelligence.



## SERMON DELIVERED BY FATHER DOYLE

Rev. Father A. P. Doyle delivered his first sermon in this city Sunday, Aug. 19th. The reverend gentleman has a national reputation as the president of the National Temperance Association, and the little church of the Holy Cross was crowded to the doors by a congregation called from all parts of the city to hear him. As a pulpit orator he is clear and forcible. His method is logical, his manner is persuasive. He chose for his morning theme the Holy Ghost, and the duty of adoration which all Catholics owe, but seldom give, to the third person of the Trinity.

The Rev'd. gentleman aimed to show the influence exercised by the Divine Spirit in the material and spiritual universe. The speaker traced the many stages in the transition from chaos to order and harmony in the material world, pleading for the influence of an omnipotent spirit in the universe. It is to the spirit, to the Holy Ghost, that we owe this harmony of forces, this regulation of tremendous power to permit man to live upon the earth.

By the omnipotent power of the Holy Ghost the conditions are made to favor our existence and encourage our material progress. Great as is the work of the spirit in the material world, the reverend gentleman said it is overshadowed by the tremendous power exercised in the spiritual world, in the realm of thought and of the only true being.

The speaker said that the omnipotent power of the spirit has been exercised in this sphere in three different aspects, in the reincarnation, in the establishment and preservation of the church, and in the uplifting of mankind through its affection.

In the reincarnation the Christian world possesses a marvellous lesson given to it by the Holy Ghost alone. In the establishment and preservation of the church, all Catholics possess a treasure greater than any words can tell. "The Holy Ghost," said the reverend gentleman, "has given us this certainty in a realm where there is so much doubt. He has in the establishment of the Catholic Church given us an absolute, definite belief, and as the joys of one world slip from our grasp our eyes are lit up with the coming joys of another world."

"Through the agency of this Church, which would avail us little were it not for the union of human and divine, the path of duty and of

right is marked out for us, and we cannot stray from it, or be swayed, like too many others, by every wind of doctrine. If we falter there is some one to urge us on, if we fall, there is some one to help us up, if we depart from the path of duty into the thick underbrush of the forbidden ground, there is some one to call us back, encourage us in the resolution of a Christian, and point us onward to that western slope where the heritage of human souls who have lived the right life awaits us.

"All of this, the Holy Ghost has given us. Through his power, we may by right call ourselves children of God, sharers in his triumphs and partakers of his eternal glory. But the spirit has done even more than this. It has entered the heart of man, and made it in all truth the temple of God. In this sanctuary is the hope of all spiritual progress, and as Catholics we have many reasons to adore that person of the Trinity to whom adoration is seldom given. We owe him more than adoration; we owe him reparation for our own sins and for those of others. The ancient fathers of the Church have said that the holy spirit might have made the material world more perfect, it might have made the spiritual world better, but in the heart of the immaculate Mary, perfection had been reached.

In conclusion the reverend gentleman paid a tribute to the church, of which he is a priest. He characterized its marvellous organization, its identity of belief in all parts of the world. Wherever one may go to, in whatever clime he may worship, he will find the Catholic the same. The claim of universality and of a single creed is no pretense. The members of the congregation were urged to pay more attention in their devotion to the Holy Ghost. In the opinion of the preacher, he has become a neglected member of the Trinity.—*Chronicle*.

Catholics lead all other denominations in matters of education in the U. S. Out of a total of 33,564 teachers in denominational schools Catholic teachers number 18,210 and all Protestants 15,354. Out of a total of 1,085,744 pupils 701,966 are Catholic and 383,778 are Protestants. These are significant figures and taken from the U. S. eleventh official census. They show clearly how much more zealous and active Catholics are for education than all the Protestant sects combined.

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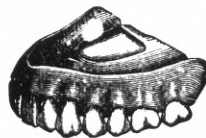
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**THE FLAG IN CHURCH.**

Some one wrote to Archbishop Ireland inquiring if the American flag could be borne inside a Catholic church and received the following reply:

ST. PAUL, May 12, 1894.

"DEAR SIR: In reply to your letter, I beg leave to say that the American flag is welcome to every Catholic church in the country. A hundred thousand times has it decorated and honored our churches—bearing within its own folds all rights and privileges—no permission or dispensation from priest or bishop being needed or given.

What you have been told is just one of the horrid misrepresentations which enemies of the Catholic Church are willing to put into circulation."

Sincerely,  
"JOHN IRELAND."

**ST. VINCENT'S ASYLUM.**

New Water Works has been built recently by Rev. Father Crowley, the energetic manager, giving a supply of 15,000 gallons daily. The reservoir is built at an elevation of 135 feet above the highest building, so that in case of fire a good pressure can be brought to bear on the highest parts of the building. It has lessened the rates of insurance very materially. It is one of the many improvements made by the Rev. Father Crowley during his administration of affairs at the Asylum.

We are with the *Examiner* in the Government ownership of the Pacific R. R. Now, if the *Examiner* will try and get China to take Ambrose Bierce, we will be with them again.

**JERUSALEM OF TO-DAY.**

The Holy City Outgrowing Its Former Limits.

The British Consul at Jerusalem in his latest report gives some interesting details respecting the present condition of the Holy City. Buildings of various kinds continue to be erected in the vicinity, and the city is far outgrowing its former limits. On the western side the number of houses has increased so rapidly within the last few years that quite a large suburb has arisen where formerly there were fields and vineyards.

Every available piece of land has now been bought up by private persons or by benevolent societies and missions, and already the name of "Modern Jerusalem" has been given to this new quarter. Last year the first public garden was completed outside the Jaffa Gate. Trade is generally improving, especially that in Jaffa oranges, olive wood-work (now an important local industry) and olive oil. The export of colocynth declined in consequence of a tithe levied on it by the authorities. It is gathered by the Arabs in the neighborhood of Gaza, where it grows wild.—*Catholic Times*.

**PARENTAL RESPONSIBILITY.**

Responsibility is an awful word. If we were not responsible creatures there would be no terror in shirking our duties. Indeed without responsibility duty would be a meaningless word. If we had to give no account of our actions, our thoughts and our words, life might be as easy and as comfortable to us as it is to the brutes. They have no care nor thought for their young. Nature has provided them with instincts to guide them in the bringing forth of their young and in their nature up to a certain limited period. But with man it is otherwise. Rational and moral he is responsible, held to a rational and moral account for the welfare of his offspring, whose education for many years is under the charge of the parent. Man is in duty bound to educate his offspring and he will be answerable, fearfully answerable to God for the manner in which he fulfills that heavy debt.

To the Catholic parent this item of duty is clear and plain. He perfectly understands the one thing necessary. His child's eternal salvation weighs before all other considerations in the matter of educa-

tion. That eternal salvation is seriously jeopardized by permitting his child to receive anything but a Catholic education, and he who imperils his offspring's salvation out of worldly or other trivial considerations will imperil his own in the same proportion. To trifle with the chances of salvation is to reject grace. Hence the Catholic parents' duty is too plain not to be seen with closed eyes. A Catholic education for a Catholic child is a peremptory duty.—*Church Progress*.

**BLESSINGS OF THE A. P. A.**

We look for these blessings as the sure result of A. P. Aism:

A greater prominence to the Catholic Church in America.

More thorough and general study of her claims by people without her fold, and a greater appreciation of and greater faith in her work on the part of her children.

Increased loyalty one to the other of Catholics, and the consequent extinction of many petty jealousies and much accursed narrowness, that have made Catholics their own worst foes.

A political awakening among Catholics that will result in the placing of men in representative position who will not be a disgrace or a burden, to say the least.—*Donahoe's Magazine*.

A grand reception was tendered Father A. P. Doyle at Metropolitan Temple, August 24th, by the members of the Y. M. I. Father Doyle is the able editor of the *Catholic World* and Secretary of the National C. T. A. U. of America. He is a Native Son of California and we may be justly proud of men of his calibre. During his sojourn in our midst he paid several visits to the office of the CATHOLIC CHURCH BULLETIN. He left August 26th for his eastern home. May success follow him.

Jas. R. Deane, beloved husband of Mrs. M. Deane, Grand President of C. L. A. S., and father of Mrs. M. H. De Young, Mary A. Deane, John J., and Wm. A. Deane. A native of Kings County, Ireland, aged 72 years. C. L. A. S. attended the funeral in a body from St. Mary's Cathedral, August 27, 1894.

R. I. P.

There is no standing ground for an A. P. A. between knavery and folly. He is between the devil and the deep sea, and the deep sea gets very few.



**SPECIAL NOTICE.**

Office of the Central Director of the *Apostleship of Prayer and Messenger of the Sacred Heart* will remove from 1611 Girard Avenue, Philadelphia, to 27 & 29 West 16th Street, New York City, September 15, 1894.

**MISSION AT ST. FRANCIS' CHURCH.**

The Order of Exercises of the Mission now being held at the above church, Cor. Vallejo St. and Montgomery Ave, and given by Fathers Moeller and Finnegan, of the Society of Jesus, commenced last Sunday, 26th ult., at the 11 o'clock Mass, and will end on Sunday the 9th inst.

**ORDER OF EXERCISES.**

The exercises at night for the first week, from Aug. 26th to Sept. 2d, was exclusively for women.

In the second week, from the 2d to the 9th inst., the Night Exercises will be exclusively for men.

5 o'clock A. M.—Mass and Instruction. 8:30 o'clock A. M.—Mass and Sermon. 3 o'clock P. M.—Stations of the Cross. 7:30 o'clock P. M.—Rosary, Sermon, Benediction of the Most Holy Sacrament.

**CONDITIONS FOR GAINING THE PLENARY****INDULGENCE OF THE MISSION.**

1. To assist at least at five exercises of the Mission.
2. To make a good Confession.
3. To receive Holy Communion.
4. To pray for the intention of Our Holy Mother Church.

REV. JOHN G. CONLAN, Pastor.

St. Ignatius Church.

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Membership in all sixty-five.

Sign the petition for the Government to own and operate the Railroads.

Un-American, undemocratic, unlawful A. P. A.

**General Intention for Sept., 1894.**

Presented by the Cardinal Vicar to His Holiness, who recommends it with his special blessing to the Associates of the Apostleship of Prayer, League of the Sacred Heart.

**THE CHURCHES OF THE EAST.**

Since the fifth century the Church has had to deplore the separation of most of Syria, Armenia and Abyssinia from the unity of her true fold, and from the ninth to the seventeenth centuries, the complete severance of so many churches in the East that it was practically useless to attempt to restore during all that time the patriarchates of Constantinople, Antioch, Alexandria and Jerusalem.

During all this long period of twelve hundred years but few remained faithful or united to the fold of Christ, and they were principally among the Melchites and Maronites; the Nestorians, Armenians, Syrian Jacobites and Kopts remaining aloof, and clinging, not only to their own liturgical language and ritual, as the Melchites and Maronites did, but also to their own discipline and erroneous dogmas, bitterly at variance with the Church of Christ. Since then a change has come over the people of the East. They begin to recognize that they need not stand apart from one another and from us for a mere difference of name, nor even for a difference in rites and liturgical language. Their theological differences they seem willing to yield, and as our Holy Father tells us, in his late Letters Apostolic, the principal subject of contention between them and ourselves is the primacy of the Roman Pontiff, a difficulty which, on account of the political complications growing out of it, cannot surely keep the individual souls of these churches from coming back to the true faith, even though it may prevent them from coming over as nations or religious bodies.

The late Congress of Jerusalem has done much to clear away the confusion that has existed on this question, not only among the churches of the East but also among ourselves; it has conciliated many of the disaffected Oriental bishops and clergy and it has disposed all concerned to make light of accidental differences, provided unity and peace can be restored in all that is essential to make these churches part of the true fold of our Divine Master—unity

of faith and unity of government.

"Make the schisms of the churches cease;" assemble those who are dispersed, bring back those who err, and unite them to Thy Holy Catholic and Apostolic Church," are some of the prayers which our Holy Father makes. Let us frequently repeat these prayers, and the much-desired return of the churches will be materially hastened.—*Little Messenger of the Sacred Heart.*

**STAR OF THE SEA.**

A Fair in aid of the building fund of the Star of the Sea Church will be held in Saratoga Hall early in October. The ladies of the Parish are earnestly at work, and are meeting with a generous response. Father Coyle's parish is one of magnificent distances, yet in a rapidly growing community, and bids fair soon to become a very populous one. The proceeds of the Fair will be devoted to paying off the indebtedness on the church and new parochial residence.

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**DRESS GOODS.**

Mr. P. Slattery, who for many years was at the head of O'Connor, Moffatt & Co's. Dress Goods Department, is now in charge of ours. In order to put in a Dress Goods stock of his own selection we have decided to close out the present one. Dress Goods that sold at \$1.50 and \$1.75 a yard are now \$1.00. The \$1.25 and \$1.00 lines are reduced to 75c. and the 50c. line to 35c. and 25c.

Mr. Slattery will be pleased to see his old friends at his new quarters.

## STATE AND SCHOOL.

### A ROMAN CATHOLIC VIEW.

NOTWITHSTANDING the recent attacks, the faith of the American people in the public school system as an institution of our country is, if anything, stronger than ever. There is, however, a growing demand that better facilities for religious instructions should be afforded, such as might prove satisfactory to the religious feelings and prejudices of the community without essentially changing the underlying principles of the common-school system.

I have been asked as a Catholic for an expression of opinion, and I give it with pleasure.

It is one of the fundamental principles of American democracy that the state has no right either to interfere with the free exercise of religion or to teach it. It does not follow from this, however, that the people of the United States are an irreligious nation. No Government exists at the present day that is so permeated with the true spirit of Christianity as that of the United States.

In the workings of the executive, judiciary, and legislative departments daily proof is given of the people's belief and faith in the doctrines and teachings of Christ. Religion in our land is free and independent, but at the same time in perfectly friendly relation to the civil power. "We may truly say that with us separation of church and state is not separation of the nation from religion. The American conception is that the religious character of the nation consists mainly in the religious belief of the individual citizen and the conformity of conduct to that belief."

Believing that the underlying ideas of our common-school system are in conformity with the general spirit of our institutions, it is but right to suppose that they are framed in a perfectly Christian manner and with a Christian end in view.

Now, as a Catholic, I am bound to believe that the religious and secular education must go hand-in-hand; that the child whose religious education is neglected will not only make a bad Christian, but also a bad citizen. Oh this point all Catholics stand as a unit. If they differ, it is in regard to the method of its application. Also, as a Catholic, I have yet to learn "that any Pope has ever declared that the state went beyond its right in founding schools, provid-

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*ed the instruction be organized in the spirit of Christianity.*

Theoretically speaking, no conflict exists between the principle of the public schools as an institution of a Christian state, and the doctrine of the Church.

The solution lies when in practice the common school is brought in closer conformity to its fundamental principles. The public schools should be what they are in name—the common schools of a Christian people, the property of no denomination or denominations.

Let there be no infringement of the religious rights or the wounding of the conscience of any of our people, be they Catholics, Protestants, or Jews. The Bible should be excluded. It properly belongs to the religious field of education.

You have no more right to impose upon the Catholic the Protestant version of the Bible than he has to make you read his. Besides, the Catholic does not believe that every one is capable of expounding the Bible, much less that children of all ages are capable of proper reception of its contents. Nor should the Jew be compelled to listen to the New Testament, which he does not consider inspired.

It would not seem beyond cavil that the Bible belongs to the religious field of education, and as such, has no mission to fulfill in a purely non-sectarian school system.

Let the school boards be so selected that there is an expressed understanding that all denominations have a right to representation. Not, however, by that class of bigots whose chief mission is to live with a chip on their shoulders.

The public will then have confi-

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### STUDIES RESUMED

August 7th, 1894.

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dence that all matters will be fairly and impartially dealt with. Let the teachers be selected from among those who, by examination, have given evidence of possessing the necessary moral and mental qualifications. Let it be a well established rule that any attempt at proselytism be served with instant dismissal. Let the children be permitted to assemble during free time in separate class-rooms, according to their belief, for the reception of religious instruction from the religious teachers of such belief. By this use of the public school outside of school hours there is nothing done that is at all subversive of our institutions.

Does not the government of the United States make Sunday a legal day of rest for all its officials? Are not the daily sessions of Congress opened with prayer by chaplains who receive their pay from the public funds? If the halls of Congress and of the state legislatures can be turned into a place of worship, surely there is no harm in the free use of the public schools by all our people alike for the imparting of religious instruction. As a matter of fact, they are so used in many portions of the country where churches are not available for religious purposes.

It is but the recognition by the state of its own Christianity that religion forms a vital and most important part in the making of a good citizen; that without paying for religious instructions, it has no desire to impede the good work that religion can do in the development of the ideal citizen.

Let us have a free Church in a free state, and I am sure that in the spiritual field all the Catholic Church asks for is that which is so eminently characteristic of the American people—fair play and no favor.—*Eric B. Dahlgren in The Outlook.*

#### WHY STIR UP STRIFE?

Catholics possess a certain share of influence and bear a certain amount of responsibility in the community. Their records have as many open pages as those of their fellow-citizens of other denominations. In what duties have they failed? What responsibilities have they shirked? What principles of right, or justice, or honor have they violated? They are well disposed towards their neighbors. Friendliness towards their neighbors is a pleasure to them. Why, then, is this periodic movement?

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#### CHURCH AND CIVIL SOCIETY.

With an admirable wisdom the Catholic Church has always held aloof in her relations with the world from any narrow and exclusive spirit. She never made her honor and her fate dependent on any particular form of society. She has dwelt in excellent, even intimate, relations with mutually antagonistic social systems, monarchies, republics, aristocracies, and democracies. At times she has been equipotent with the state, and again subordinate or independent; nevertheless she has always made it clear that her internal organism was broad and supple enough to adapt itself to all social external changes. In a word, she has been ever solicitous to maintain a mutually profitable harmony between social and religious life, between the ideas and sentiments which govern our earthly existence, and those which guide us in the pursuit of spiritual immortal bliss.

—Guizot.

To Catholics belongs the glory of printing the first book on this continent. *The Spiritual Ladder of St. John* was printed in the Dominican University, in the city of Mexico, in 1535, long before that celebrated almanac printed in Cambridge, Mass., which was supposed to have been the first book printed on the first printing-press in America. For eighty-five years before the landing of the Pilgrims and one hundred and five years before the issue of their almanac the Catholic press was in constant operation, and was an important factor in subduing Mexico to Christ, and in bringing thousands of souls in new Mexico and Texas under the banner of the cross. In the Lenox Library in New York will be found several old books printed upon this press. The oldest, bearing date 1543, is the *Doctrina Breve* and, another, dated 1544, is the *Compendia Doctrina*.

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**CATHOLIC LADIES' AID SOCIETY.**

SAN FRANCISCO, Aug. 24, 1894.

At a special meeting of the Board of Grand Directors of the Catholic Ladies' Aid Society, held in headquarters, Monday afternoon, August 20th, the Open Meeting of the various branches which was to have taken place last Thursday evening in Alcazar Hall, was indefinitely postponed, owing to serious illness in the family of Grand President Mrs. Margaret Deane.

The Apron and Necktie Party given by No. 4, St. Brenden's on August 17th was a most decided success, both socially and financially, owing to the active part taken by all the members.

No. 2, St. Charles', the pioneer branch of this city, will give a Pound Party, Monday evening, Aug. 27th, in their hall on Shotwell street; a very interesting programme has been prepared, to conclude with a laughable force by members of the branch.

No. 8, St. Mary's Cathedral, have changed their meeting place, and in future will meet in the basement of the church, on Tuesday evenings. They are always well pleased to receive visits from sister members of other branches.

The members of No. 10, St. Joseph's are very active, and are receiving many new members, four being initiated last meeting night.

No. 11 will give a Donation Party in Alcazar Social Hall, on Wednesday evening, Sept. 19th. As the members of this branch are all good workers and will do all in their power to entertain their friends, it is earnestly hoped the party will be well attended.

The youngest branch of the Order, No. 12, Holy Cross Parish, will celebrate the anniversary of its organization by an Open Meeting, on Friday evening, Sept. 14th. The members of this branch are very enthusiastic and take a lively interest in the good work of the society, and are encouraged and assisted by their worthy Pastor, Rev. Father McGinty.

On Thursday, August 30th, the members of St. Dominic's No. 19, will give a "High Tea" from 2 to 5 p. m., and a very fine programme has been arranged for the evening, commencing at 8 o'clock.

Branch No. 1 of Oakland will give an outing on Admission Day, Sep-

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tember 10th, and have secured the exclusive use of Trestle Glen. It is hoped that the public will patronize the affair and help the society in its good, charitable work among the poor of Oakland.

Members of Santa Rosa Branch No. 22, are doing remarkably well, visiting the sick and distressed and encouraging the afflicted with kind words and the necessities of life. They will soon move to their new quarters which has just been completed.

**LOCALS.**

Are you in need of a dentist? If so, Dr. Dunn can be found at 850 Market street, corner of Stockton street.

Candidates can save money by having their cards, circulars, posters, etc., done by McCormick Bros., printers, 408 Sansome street. Send postal and they will call and see you.

We will take display advertisements of Political Candidates for any party in our advertising column. A. P. A.'s are not considered. We endorse only anti A. P. A.'s and anti R. R. of Kentucky candidates.

Before this number of the CALENDAR appears the League of the Cross Cadets will have an entertainment in Metropolitan Hall for the purpose of supplying the Company with uniforms. May they succeed we pray.

It is really distressing to see the columns of a Magazine under the patronage of the Mother of God used as a Marriage Bureau, even though its author be a literary snob. We invite all our readers to get a copy of the *Church Progress* of the date of August 11, 1894, and read a good, logical article on the subject by L. H. M.

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## St. Patrick's Parish.

## YOUNG MEN'S SOCIETY.

EDITOR CATHOLIC CHURCH BULLETIN:

Dear Sir: Since the last number of the CALENDAR appeared, events have occurred in the history of the above society which have very much contributed to make this society a thing of permanency in the parish. The monthly meeting, which was held on the first Monday of August, was pronounced by all present to be numerically one of the largest, and by far the most enthusiastic and encouraging, which was yet held since the society came into being. On that evening the new officers entered for the first time upon the discharge of their duties, and whilst very much praise must be given to the late officers for the efficient manner in which they watched over the interests of the Society during the past year, yet of the new set of officers it must be said that they impressed all present with the idea that they have put their shoulders to the wheel in earnest, and the energy and determination for which the officers are individually remarkable inspired all with the hope, nay even the belief, that they will keep their shoulders where they have put them. Mr. W. T. Flynn, our President, is nothing if not earnest, persistent and consequently successful.

The social feature of the last meeting to which I refer deserves especial mention, as it brought to light the fact that we have upon the roll of our society many young men who possess valuable talent of a varied order. The success of this part of the evening's entertainment was especially due to Messrs. M. Corridan, J. Kirby, Eugene Lacey and Joseph Burns.

On Sunday the 12th inst., the members complied with one of the principal rules with respect to the spiritual requirements of the society by receiving Holy Communion in a body at the 8 o'clock Mass. The attendance was most satisfactory, and in the Sodality Hall, after Communion, Father Brennan, who has charge of the society, thanked the young men for their large attendance, and he said although there were many absent whom he expected to see present, yet there was no reason to complain, and instead of regretting that we had not more we should rather rejoice that we had so many. Continuing the Rev. Father said that it was his intention month

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after month to call personally on all those who absented themselves from Holy Communion or the monthly meetings and learn from themselves the cause of their absence.

Next Monday evening, Sept. 3d, at 8 o'clock, the regular monthly meeting will take place and a good attendance is expected as a very enjoyable program is arranged for that occasion, and a debate, which is sure to act as a magnet to attract the members to the meeting, as those to take part are ready and agreeable talkers, and the subject one that is sure to prove of a very interesting character. Yours respectfully,  
S. D.

## NEWLY ELECTED OFFICERS.

The officers elected for the coming term entered on that evening for the first time upon their duties, and certainly they could not enter under more auspicious circumstances. The new officers are: Wm. T. Flynn, President; M. J. Heavey, First Vice-President; J. M. Kirby, Second Vice-President; Eugene F. Lacey, Recording Secretary; Frank J. Sullivan, Financial Secretary; J. Coffey, Marshal. Board of Directors: Thos. Doran, Joseph Burns, Wm. Breslin, John Loney and Frank Curran. Committee on Good of the Order: J. P. Hayes, M. Corridan, J. F. O'Brien, E. Lacey and Oliver Winnerstrand. Introductory Committee: J. Coffey, M. Heavy and F. J. Sullivan.

## NEWS ITEMS.

The Holy Name Sodality received Holy Communion on the third Sunday of August. The attendance was larger than usual, as during the preceding week Rev. Father Foley visited personally all those who were in the habit of absenting themselves.

The Children of Mary received Holy Communion on the same day as the Young Men's Society. There seemed to be an unexpressed rivalry as to which society would have the most members present. Which had we will not say.

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We must have all matter for publication at our office not later than the 24th of each month.

## St. Francis' Parish.

## ROLL OF HONOR FOR AUGUST.

## PRESENTATION CONVENT.

## GIRLS.

Academic Class—Clara Mulcahy, Maria Supple, Loretta Menzer, Maria Rahn.  
Seventh Class—Mary Gardella, Julia Battisti.

Sixth Class—Mabel Benker, Nellie Hayes, Julia Simi.

Fifth Class—Jennie Olcese, Maggie Hussion, Louisa Dapelo, Annie Johnson, Agnes O'Connell, Mary Hannigan.

Fourth Class—Mary Donovan, Lena Galli, Agnes Kenniff, Annie Everson, Lottie Johnson.

Third Class—Clementina Favilla, Theresa Valensola, Elizabeth Peligrini, Eda Friscarini, Pauline Connich.

Second Class—Lottie DeAndries, Lena Caterina, Gertie Vannier, Minnie Johnson.

First Class—Lena Moresi, Mary Lewis, Amelia Garbini, Charlotte Guinde, Hazel Gilbert.

## PRIMARY DEPARTMENT.

First Class—Katie Bacigalupi, Lena Mesiner, Mary Daly, Susie Plante.

Second Class—Julia Vaneer, Annie Mahon, Hattie Nelson, Alma Hynes.

Third Class—Irene Glover, Hazel Ferguson, Mabel Brown, Irene Boyle.

## BOYS.

Fourth Class, 2nd Division—Armanda Brusco, Joseph King.

Fourth Class, 1st Division—Charley Trampe, Charley Brown, George McDewitt, Willie McCormac.

Third Class—Dominic Profumo, Joseph Geary, Louis Frank, John Gracchi.

Second Class—Silvio Marzola, Willie Kosky, Leon Alvarez, Gussie Sanguineti, Herbert Rielly, Frank Vanucchi.

First Class—John Gorman, John Donovan, Walter Glover, John Hannighan.

## PRIMARY DEPARTMENT.

John Berkery, J. Ferguson, James Syme, Willie Hartnett, Willie West, Willie Ryan, Eddie Geary, Robbie West, Bastiano Ferrero, Horace Bennichsen.

## PARISH ITEMS.

The event of the month was the musical entertainment given by Mr. Rogers on the Edison Phonograph. The delighted pupils listened with amazement to the spirit-like machine producing with utmost precision every musical variety of nature and art, from the warbling of the mocking bird to the full chorus bands of Sousa or Gilmore, as well as many familiar voices in their natural tone and enunciation.

## ANNUAL REUNION OF SUNDAY SCHOOL

## TEACHERS.

On Sunday the 12th ult., the Sunday School Teachers of St. Francis' Church were tendered a reception by their pastor, Rev. John G. Conlan, at the home of the Sisters of the Holy Family on Powell street. The dining hall was

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beautifully decorated with fragrant flowers and ferns, and the dear Sisters with their ever willingness aided in making the affair a success. After dinner an interesting programme was given, at the close of which Father Conlan expressed his appreciation of the assistance given by the young ladies during the past year. Then all retired well pleased with the afternoon's entertainment and very grateful to our beloved pastor whose unexampled generosity and earnest work in behalf of the Sunday-school has brought forth expressions of highest esteem from all.

## GEMS OF THOUGHT.

To love is to find pleasure in the happiness of the person loved.

God pays, but He does not pay every Saturday.

Think of the ills whereof you are free.

The attainment of a desired end always suggests a new want.

Do not take upon yourself a load of hatred; it is a heavier load than you think.

Without dew and light flowers fade. Charity and love are the dew and light of the human heart.

Love life, but love it not for vulgar pleasures, for miserable ambitions. Love it for what in it is important, grand, divine.

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## Cathedral Parish.

## ROLL OF HONOR.

## SACRED HEART PRESENTATION CONVENT.

## GIRLS.

Senior Class—Josie Gatley.

Middle Graduating Class—Tessie Gallagher, Nellie Casey.

Eighth Grade—Rose Wagner, Julia Joyce, Mary Schuur, Mary Dower, Mary Byrne, Kathleen Foley, Anastasia McMahon, May Carter.

Seventh Grade—Rena Trigg, Evelyn Drady, Maggie Desmond.

Sixth Grade—Gertrude Robinson, Lulu McPheron, Frances Madden, Edith Kenneally.

Fifth Grade—Mary Costigah, Marie Chessworth, Agnes Slattery, Clotilda Besby, Addie Brickley, Nellie Dee, Nellie Convery, Lizzie Atkison, Frances Johnson.

Fourth Grade—Celia Hobbs, Helen Goyhnieux, Carrie Ledden, Birthu Bidwell, Ella Kenny, Mary Keeigan, Mary Carter, Maggie Lamey, Lucy Lamey, Sadie Quinon, Alice Leo, Gracie Lynch, Alice Atkinson.

Mass for Polish Catholics at St. Ignatius, 213 Grove St., at 9:30 a. m., on Sundays and Holy Days, by Father Kusiacki, S. J., Pastor.

Let every good citizen sign the petition for the Government Ownership of the Railroads.



**MAY PROVE A BLESSING.**

Speaking of the great railroad strike the *Outlook* says: "It is the duty of the public to demand a change of the law, so that neither employes nor employers on the nation's highways may withhold employment or labor simply as their own interests dictate, without regard to the interests of the other or the interests of the nations at large."

Experience proves that the public, that is, the government, must take a hand in the settlement of disputes between labor and capital, between employers and employes. As matters stand at present the laboring class—the vast majority—are being pushed to the dire alternatives of slavery to corporations or socialism and anarchy. The American workman is not an anarchist or a socialist by choice, but he will not be a slave. Heartless and soulless corporations know no stopping place short of absolute submission and helpless dependence on the part of their employes. Such a policy must inevitably bring about collisions and strikes, with all their evil consequences, to those directly interested and to the general public.

An industrial system that leads to such results has something radically wrong about it. Corporations taking advantage of laws made in great part through their influence are doing more to propagate the pernicious principles of socialism and anarchy than all the socialist and anarchist journals, orators and secret agents put together.

If the railroads are national highways, as the *Outlook* correctly puts it, the nation should control them and the profits should go into the national treasury. Experience amply proves that the present system of management of the public highways by private corporations is a danger to the peace and prosperity of the country, and an incitement to lawlessness and bloodshed.

Our National Legislature should do one of two things. It should either establish a permanent commission or court of labor bureau to settle disputes between the highway corporations and their employees and enforce its decisions, or it should withdraw its franchises from these trouble-breeding corporations and assume full control of the highways and manage them as it manages the Post Office Department. Both these plans may have their disadvantages, but they cannot be so great or so dangerous to

people and government as the present system, that breeds discontent with the authority that protects it.

Whatever may be the immediate result of the present strike, if it have the effect of showing the absolute necessity of legislation to curb the increasing and overshadowing power of railroad and other corporations and monopolies, it will prove in the end a blessing.

**WHY PRIESTS RECEIVE SO LONG A TRAINING.**

Priests must be learned, because they occupy important positions of trust. As it would be sinful in Doctors and Judges to assume the responsibilities of their profession without due qualifications, so also, and with much more reason, would it be in the case of Priests. Only those who understand their duties can be trusted. We do not employ an ignorant carpenter, a stupid plumber, or a quack Doctor. In matters of greater interest—our spiritual life—we want those only who are spiritual, and are deeply read in the science of religion. Lay preachers, women exhorters, Sunday deacons, pious merchants, and street preachers of the "believe-in-Jesus-and-be-saved" type are not safe guides in the intricate business of salvation.

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**STATUES PAINTED TO ORDER**

# CALENDAR

## SEPTEMBER, 1894.

1	Sat.	St. Giles, Abbot. Twelve Brothers, Martyrs.
<b>2</b>	<b>Sun.</b>	<b>16th after Pentecost.</b> St. Stephen, Hungary, 1038
3	Mon.	Sts. Seraphia and Sabina, MM. (121).
4	Tues.	St. Rose of Viterbo, V. O.S.F., 1252. St. Rosalie, V. 1160
5	Wed.	St. Lawrence Justinian, Bp. (Venice, 1455).
6	Thurs.	St. Onesiphorous, M. St. Begga, V. (650).
7	Fri.	FIRST FRIDAY. St. Regina, V. M. (257).
8	Sat.	THE NATIVITY OF THE BLESSED VIRGIN.
<b>9</b>	<b>Sun.</b>	<b>17th after Pentecost.</b> St. Peter Claver (S. J., [1654].)
10	Mon.	St. Nicholas of Tolentino, (O.S.A., 1310).
11	Tues.	Bl. Charles Spinola and Companions, MM. (S.J., 1622).
12	Wed.	HOLY NAME OF MARY. St. Guy (the poor man of Ander-
13	Thurs.	St. Frederick (Parish Priest, Belgium). [lecht, 1012].
14	Fri.	THE EXALTATION OF THE HOLY CROSS (627).
15	Sat.	St. Catharine of Genoa, W. (O.S.F., 1510).
<b>16</b>	<b>Sun.</b>	<b>18th after Pentecost.</b> THE SEVEN SORROWS OF THE BLESSED VIRGIN MARY. St. Edith, V. (984).
17	Monday	The Stigmata of St. Francis of Assisi. St. Hildegard, V.
18	Tuesday	St. Joseph of Cupertino (Minorite, 1664). [1179].
19	Wed.	EMBER DAY—Fast. St. Januarius and Companions, MM. 305
20	Thurs.	St. Eustace and Companions, MM.
21	Friday	EMBER DAY—Fast. St. Matthew, Apostle (90).
22	Saturd'y	EMBER DAY—Fast. St. Thomas of Villanova (O.S.A. 1555)
<b>23</b>	<b>Sun.</b>	<b>19th after Pentecost.</b> St. Thecla, V.M. (90)
24	Mon.	OUR LADY OF MERCY. St. Gerard, Bp. M. (Apostle of Hun-
25	Tues.	St. Finbar, Bp. (Ireland, 500)—St. Cleophas. [gary].
26	Wed.	Saints Cyprian and Justina, MM. (304).
27	Thurs.	St. Cosmas and Damian, MM. (Physicians, 286).
28	Friday	St. Wenceslas, M. (Bohemia, 938).
29	Sat.	St. Michael, Archangel.
<b>30</b>	<b>Sun.</b>	<b>20th after Pentecost.</b> St. Jerome, D. (420). [St. Paula, W.]

ABBREVIATIONS: Bp.—Bishop; P.—Pope; M.—Martyr; W.—Widow; D.—Doctor. O. P.—Dominican; O. S. F.—Franciscan; O. C.—Carmelite; Ab.—Abbot or Abbess. V.—Virgin; F.—Founder; O.S.D.—Dominican Nun; S.J.—Jesuit; C.P.—Passionist.

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Location, n. w. cor. Van Ness Ave and O'Farrell street. Most Rev. P. W. Roridan, Archbishop; Very Rev. J. J. Prendergast, Vicar General; Rev. P. C. Yorke, Chancellor.

Masses on Sundays and Holydays at 6, 7, 8, 9, 10.30 a. m. Vespers at 7.30 p. m. Masses on week days at 6 and 7 a. m.

**St. Mary's Church.**

Location, corner California and Dupont streets. Rev. Thomas Larkin, Rector.

Masses on Sundays and Holydays at 7, 9, 11 a. m. Vespers, 7.30 p. m. Week day Masses at 6.30 and 7.30 a. m.

**St. Bridget's Church.**

Location, Van Ness Ave and Broadway street. Rev. John Cottle, Rector.

Masses on Sundays at 6.30, 8, 9, 10.45 a. m. Vespers, 7.30 p. m.; week day Masses, 6, 7 and 7.30 a. m.

**St. Dominic's Church.**

Location, cor. Bush and Steiener streets. Served by the Dominican Fathers connected with the monastery adjoining the church.

Masses on Sundays at 6, 7, 8, 8.30, 9.30 and 10.30 a. m. Procession of the Rosary Confraternity on the first Sunday of each month. Procession of the Holy Name Confraternity on the second Sunday of each month at 7.30 p. m. with sermon and benediction. Sermon and benediction at 7.30 p. m. Masses on week days at 6, 6.30, 7 and 8 a. m.

**St. Peter's Church.**

Location, westside Alabama bet. 24th and 25th streets. Rev. P. S. Casey, Pastor. Masses in the church at 7, 9, 10.30 a. m. on Sundays. On Holydays at 6, 7 and 9 a. m. At 9 a. m. in St. Peter's Hall for school children on Sundays. At 9 a. m. in the church on Holydays for children.

**Notre Dame des Victoires (French).**

Location, Bush street near Stockton. In charge of the Marist Fathers.

Masses on Sundays at 6.30, 7.30, 9, 10.30 a. m. Vespers at 7.30 p. m. Masses on week days at 7, 7.30 and 8 a. m.

**Mission Dolores Church.**

Location, Sixteenth and Dolores streets. Rev. R. P. Brennan, Rector. Pastoral residence, w. s. 16th near Dolores street. Masses on Sundays and Holydays at 6, 8, 9 and 10.30 a. m. Vespers at 7.30 p. m.

**St. Rose Church.**

Location, Brannan street near Fourth. Rev. D. F. Nugent, Rector. Masses at 7, 8, 9 and 10.30 a. m. Vespers at 7.30 p. m.

**St. Ignatius Church.**

Location, n. s. Hayes street near Van Ness avenue. Conducted by the Fathers of the Society of Jesus, connected with St. Ignatius' College.

Masses on Sundays and Holydays at 5, 5.30, 6.30, 7.30, 8.30, 9.30 and 10.30 a. m. Rosary at 7.15 p. m. Vespers, 7.30 p. m. Sermon and Benediction at 8 p. m. Masses on week days at 5, 5.45, 6.30, 7.15 and 8 a. m.; Rosary and other Devotional Exercises at 7.30 p. m. Gentlemen's Sodality at 7.30 a. m., Father Pinasco, S. J., Director. Ladies' Sodality at 7.30 o'clock a. m. on 3rd Sunday of month, Father Maraschi, S. J., Director. Boys' Sodality at 8.30 a. m., Father Hickey, S. J., Director. Confessions heard at all times; in Sodality Chapel, for males only, 7 to 9 p. m. (Sat.).

**St. Paul's Church.**

Location, 29th and Church streets. Rev. M. D. Connolly, Pastor. Masses on Sundays at 7, 8.30, 9.30 and 10.30 a. m. Vespers, 7.30 p. m. Mass on week days, 7 a. m.

**St. Boniface's Church (German).**

Location, Golden Gate avenue bet. Jones and Leavenworth streets. Conducted by the Franciscan Fathers.

Masses on Sundays and Holidays at 5, 6, 8, 9 and 10.30 a. m. Vespers at 7.30 p. m. Masses on week days at 5, 6, 7.30 a. m.

**St. Teresa's Church.**

Location, Tennessee street, bet. Butte and Solano, Potrero. Rev. P. O'Connell, Pastor. Masses on Sundays at 7 and 10 a. m. Vespers at 7.30 p. m.

**Holy Cross Church.**

Location, Eddy and Scott streets. Rev. John F. McGinty, Pastor. Masses on Sundays at 7, 8.30, 9.30 and 10.30 a. m. Vespers at 7.30 p. m. Masses on week days at 7.30 a. m.

**St. Brendan's Church.**

Location, n. e. cor. Fremont and Harrison streets. Rev. Jno. F. Nugent, Rector. Residence, 320 Harrison street.

Masses on Sundays and Holydays at 7.30, 9 and 10.30 a. m. Vespers at 7.30 p. m. Sunday School at 9.30 a. m.

**Iglesia de Nuestra Senora de Guadalupe.**

Location, n. s. Broadway street, between Mason and Taylor. Rev. A. M. Satandren, Pastor. Residence, 908 Broadway street. Masses on Sundays at 7, 9 and 10.30 a. m. Vespers, 7.30 p. m. Masses on week days at 6 and 7 a. m.

**Star of the Sea Church.**

Location, n. w. cor. Point Lobos and Eighth avenues. Rev. J. P. Coyle, Rector.

**St. Joseph's Church.**

Location, corner Tenth and Howard streets. Rev. P. Scanlan, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m., and at 9 o'clock in the hall for children only. Vespers at 7.30 p. m. Masses on week days at 6.30 and 7.30 a. m. Solemn Requiem Masses at 9. This hour can be changed for special causes. All arrangements for such Masses and for funerals must be made in due time at the parochial residence.

Business hours, 9 to 10 a. m. and 7 to 8.30 p. m.

**St. Patrick's Church.**

Location, Mission street bet. 3d and 4th. Rev. P. Grey, Rector.

Masses on Sundays and Holydays at 6, 7, 8, 9 and 10.30 a. m. Vespers at 7.30 p. m. Masses on week days at 6.30, 7 and 7.30 a. m. Confessions on Saturdays and eve of festivals from 3 to 6 and 7 to 10 p. m., also on week days after Masses.

Business hours, 9 to 11 a. m.; 2 to 4 and 7 to 8.30 p. m.

**St. Francis' Church.**

Location, cor. Vallejo and Montgomery Ave. Rev. J. Conlan, Pastor. Sunday Masses—7, 8.45, 9.30 and 11 a. m. (The mass at 9.30 being the Children's Mass. Vespers, Sermon and Benediction Sunday evening 7.30 p. m. Daily Mass—7.30 a. m.

**St. James' Church.**

Location, Twenty-Third and Guerrero streets. Rev. P. Lynch, Rector. Order of Masses—7, 9 and 10.30 a. m. Sundays; 7 a. m. daily. Childrens' Mass, 9 o'clock Sundays. Vespers and Benediction, 7.30 p. m.

**Sts. Pietro e Paolo Church.**

Location, Filbert and Dupont streets. Rev. Raphael de Carolis, Pastor. Masses on Sundays at 7, 9, 10.30 a. m.

**All Hallows' Church.**

Location, e. s. Susquehanna street, near Railroad avenue, South San Francisco. Rev. T. Fitzpatrick, Pastor.

Masses on Sundays at 7.30 and 10 a. m., and on week days at 7.30 a. m. Vespers at 7.30 p. m.

**St. Charles Borromeo's Church.**

Location, n. w. cor. Shotwell and 18th streets. Rev. P. J. Cummins, Pastor.

Masses on Sundays at 6.30, 7.30, 9 and 10.30 a. m. Vespers at 7.30 p. m. Sunday School after 9 o'clock Mass.

**Sacred Heart Church.**

Location, e. s. Fillmore street, bet. Fell and Oak. Rev. Jas. Flood, Pastor. Residence, 550 Fillmore street.

Sunday Services and Holydays—Masses at 7, 8, 9, 10.30 a. m. Vespers at 7.30 p. m. Mass on week days at 7 a. m.

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### HOUSEWIVES' HINTS.

Salt dissolved in alcohol will take out grease spots.

Court plaster should never be applied to a bruised wound.

Moths dislike newspapers as much as the prepared tar paper.

Wood ashes very finely sifted are good for scouring knives and tin-ware.

When ironing a woman should sit instead of stand and work in a cool room.

Cauliflower used for pickles should be prepared by first boiling the vegetable.

A teaspoonful of powdered borax added to cold starch will tend to give the linen extra stiffness.

Single beds are now not only fashionable, but hygienic. Double beds have little sale with wholesale dealers.

Articles of old furniture are sometimes made to appear new by washing them with lime water and then applying a coat of oil.

Hair dye is considered so detrimental to long life that a Paris insurance company refuses to insure the lives of women who use it.

In arranging the kitchen closet put powdered borax on the shelves to prevent roaches and other vermin from getting between the paper and the shelves.

Blankets and counterpanes should not be included in the general washing. To give these the care they require a special day should be set aside for them.—*N. Y. Telegram.*

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### DO YOU PRESERVE?

If You Do Here Are Some Recipes That Will Be Of Service.

This is the time of the year that the prudent housewife prepares her winter store of jellies.

Successful jelly making is an art which requires much care and attention in details, and one reason why so many failures are recorded is that some cooks imagine that jelly making can be guessed at and sufficiently acceptable results obtained, as in so many other branches of culinary work.

Jelly, however, is either good, or entirely bad, and half successful efforts result only in stiff, and sticky masses, suitable only to add to the kitchen waste.

Jelly, to be good, should be very clear, not too sweet and firm enough to hold together, when intended for immediate use.

If it is prepared a few hours before the time of serving, it is, of course, far more appetizing than that which is put away for winter use. Yet many housekeepers regard jelly only as among the storeroom supplies, destined to last through the winter.

One of the most important factors in the preparation of jelly, is a good jelly bag, which is made as follows:

Take three quarters of a yard of white flannel, and make a bias bag. This is done by taking the flannel on the bias, sewing the bottom and side together to a point cutting even and hemming. Sew a string on each end of the hem. Pour the jelly through the bag into a large bowl, and pour that which runs through first, back again into the bag. Repeat this until the jelly runs through clear.

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## Childrens' Page

### GENTLE WORDS.

A gentle word is never lost,  
Oh, never then refuse one,  
It cheers the heart when sorrow toss'd  
And lulls the cares that bruise one.  
It scatters sunshine o'er our way;  
It turns our thorns to roses;  
It changes deary night to day,  
And hope and peace discloses.

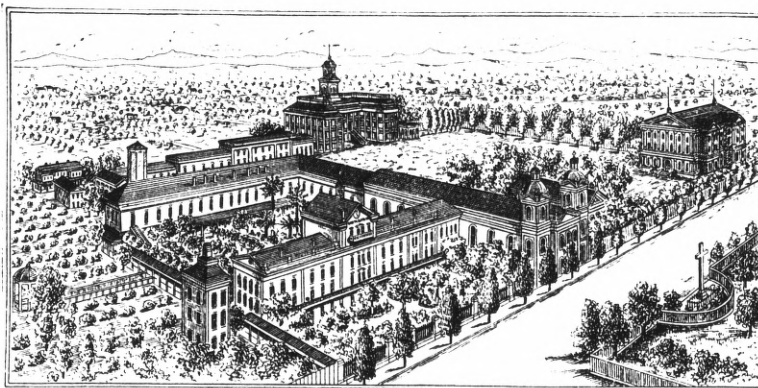
A gentle word is never lost;  
That fallen brother needs it:  
How easy said! How small the cost!  
With joy and comfort speeds it.  
Then drive the shadow from the brow;  
A smile can well replace it.  
Our voice is music, when we speak  
With gentle words to grace it!

### A THOUGHTLESS BOY PUNISHED.

"I shall never forget," remarked a friend of ours once, "an incident of childhood, by which I was taught to be careful not to wound the feelings of the unfortunate. A number of us school children were playing by the roadside, one Saturday afternoon when the stage-coach drove up to the neighboring tavern, and the passengers alighted. As usual, we gathered around to observe them.

Among the number was an elderly gentleman with a cane, who got out with much difficulty, and, when on the ground, he walked with the most curious contortions. His feet turned one way, his knees another, and his whole body looked as though the different members were independent of each other, and every one was making motions to suit itself.

I unthinkingly shouted, 'Look at old Rattle Bones!' while the poor man turned his head, with an expression of pain which I can never forget. Just then to my surprise and extreme horror, my father came around the corner, and immediately stepping up to the stranger shook his hands warmly, and assisted him



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REV. JOSEPH RIORDAN, S. J., President.

to walk to our house, which was but a short distance.

I could enjoy no more play that afternoon, and when tea-time came I would gladly have hidden myself, but I knew it would be in vain, and so trembling went into the sitting-room. To my great relief, the stranger did not recognize me, but remarked pleasantly to my father, as he introduced me:

'Such a fine boy is surely worth the saving!'

How the words cut me to the quick!

My father had often told me the story of a friend who plunged into the river to save me as I was drowning, when an infant, and who in consequence of a cold then taken, had been made a cripple by inflammatory rheumatism; and this was the man I had made a butt of ridicule and a laughing-stock for my companions!

I tell you boys and girls, I would give many dollars to have the memory of that event taken away.

If ever you are tempted as I was, remember, that while no good comes of sport whereby the feelings of others are wounded, you may be laying up for yourselves painful recollections that will not leave you for a life-time."

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### HIGH JINKS.

St. Francis' Young Men's Society.

The Y. L. Society and the Y. M. A. Club of St. Francis Parish gave a party to their friends at Llah Hall on the 22nd ult. Dancing commenced at 8:30 P. M. and at 10 P. M. "intermission" was announced, during which ice cream and cakes were served, after which dancing was again resumed. Between the dances a number of songs were sung by a few of the gentlemen present. The first was sung by Mr. Harry Dinan, a gentleman with a laudable tenor voice and pleasant smiles capable of bewitching all the young ladies present; then followed a vocal duet entitled "Life's Dream is O'er," by Mr. Luhman and brother; this was followed by a comic song by a gentleman unknown to the writer, and last, but not least, a song by Mr. Smytz, entitled "Answer."

All present seemed to have enjoyed themselves immensely. The dancing was discontinued at 12 o'clock when all repaired to their homes after having spent a very pleasant evening.

What the writer would like to know:

Why it was that so many secrets were indulged in?

Who was a certain young man worshipping on bended knee for about ten minutes?

What was the matter M. S.——. Over hilarious?

How was it that some of the party arrived home at two o'clock while others arrived home at 12 o'clock?

How did Miss K—— arrive at the hall unaccompanied.

Your truly, INQUISITOR.